THE CHURCH-CATECHISM EXPLAINED,

For the Ease and Furtherance of

INSTRUCTION

As well in Publick as Private.

BEING

A former Essay Revised and put into a new Order.

Cum licentiâ Superiorum.

Herbert, Count. Pars. Char. cap. 21. ----*That which Nature is towards Philosophy; the Catechism towards Divinity.*

LONDON,

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BIBLIOTHECA BODLEIANA

A PREFACE.

HEre is not only the natural ſence, but the very order of words in the Catechiſm, as much as may be, retained: There are a very few inſertions otherwiſe, only to ſmooth the way: A device not more ingenious than delightful and profitable. I ſuppoſe it no wrong to the work of the Reverend Author, that his Commentary receives here ſome alteration and abbreviation, whilſt only the more publique benefit is aim'd at.

For the common uſe of the Church-Catechiſm, and the utility thereof, I ſhall only produce what the ſweet Singer of the Temple, in his Prieſt to the Temple, *or* Country Parſon's Character, chap. 21. *hath left behind him:* "*He uſeth and preferreth the ordinary Church-Catechiſm, partly for Obedience to Authority, partly for Uniformity-ſake, that the ſame common Truths may be every where profeſſed; eſpecially ſince many remove*

"*move from Pariſh to Pariſh, who like Chri-*
"*ſtian Souldiers are to give the word, and to*
"*ſatisfie the Congregation by their Catholique*
"*anſwers.*

And for this device and way of Catechi-
ſing (or like it) he hath this further, ibid.
"*When once all have learned the words of the*
"*Catechiſm, he thinks it the moſt uſeful way*
"*that a Paſtor can take, to go over the ſame,*
"*but in other words: For many ſay the Ca-*
"*techiſm by rote, as Parrots, without ever*
"*piercing into the ſenſe of it.*

Farewell.

A

CATECHISM:

That is to ſay,

An Inſtruction to be learn'd of every Perſon, before he brought to the Biſhop to be Confirm'd.

Explication.

Q. *WHat is a Catechiſm?*

A. AN Inſtruction [*by way of Queſtion and Anſwer.*]

Q. *Why is the Catechiſm ſet forth?*

A. To be learn'd.

Q. *Of whom is it to be learn'd?*

A. Of every perſon.

Q. *In what time muſt every perſon learn it?*

A. Before he be brought to the Biſhop, [*or admitted to receive the Sacrament of the Lords Supper.*] Rubr.

Q. Why are persons brought to the Bishop?

A. To give account of their Religious Education, and make profession in their own persons of what was promis'd for them in their Baptism; and so by Prayer and Blessing of the Bishop in Gods Name *to be confirm'd* & strengthened in the Grace of Christ.

The Catechism.

Q. What is your Name?

A. N. or M.

Q. Who gave you this Name?

A. My Godfathers and Godmothers in my Baptisme, wherein I was made a Member of Christ, and Child of God, and an Inheritour of the Kingdom of Heaven.

Explication.

Q. Do you understand what you say in these Answers?

A. Yes.

Q. Tell me then, How many Names have you?

A. Two: a Christian-name, and a Sir-name.

Q. Whence had you your Sir-name?

A. From my natural Parents.

Q. Whence had you your Christian-name?

A. From the Church of God. *Q. which*

Q. *Which Name is demanded of you?*

A. My Christian-name.

Q. *Why is that Name demanded?*

A. That thereby I might be put in mind of my new-birth and Christian Profession.

Q. *Where then did you receive that Name?*

A. In my Baptism.

Q. *What were you made by Baptism?*

A. I was therein made a Member of Christ.

Q. *How can you be a Member of Christ?*

A. By being a Member of his Church, which is his mystical Body.

Q. *Being a Member of Christ, what else are you made?*

A. The Child of God.

Q. *How can you be a Child of God?*

A. By the Grace of Adoption.

Q. *Being the Child of God, what benefit is that to you?*

A. Being the Child of God, I am made an Inheritor of the Kingdom of Heaven.

Q. *So then, to be assured of Heaven, what must you be?*

A. To come to Heaven, I must be a Member of Christ, and true Child of God, or else I cannot inherit that Kingdom.

Q. What did your Godfathers and Godmothers then for you?

A. They did promise and vow three things in my Name: First, that I should forsake the Devil and all his works, the pomps and vanities of the wicked

wicked World, and all the sinful lusts of the flesh: Secondly, that I should believe all the Articles of the Christian Faith: And thirdly, that I should keep Gods holy Will and Commandments, and walk in the same all the days of my life.

Explication.

Q. You have told me the Privileges of your Baptism; Was any thing required on your part?

A. Yes: And my Sureties did then promise in my Name.

Q. What kind of promise was that?

A. It was also a Vow.

Q. How many things did they promise and vow for you?

A. Three things.

Q. What was the first?

A. First, that I should forsake all the enemies of my Salvation.

Q. What are those enemies?

A. The Devil, the World, and the Flesh.

Q. Why is the Devil first named?

A. Because the Devil was the first Author of all sin and evil.

Q. When do you forsake him?

A. When I forsake all his works.

Q. What is that World you are to forsake?

A. The wicked world.

Q. When do you forsake the World?

A. When I forsake the pomps and vanities of it.

Q. What mean you by the Flesh which you must forsake?

A. The lusts of the flesh.

Q. What

Q. *What Lusts?*

A. The sinful Lusts.

Q. *When do you forsake the flesh?*

A. When I forsake all the sinful Lusts of it.

Q. *What was the second thing promised and vowed for you?*

A. Secondly, that I should believe.

Q. *What are you to believe?*

A. All the Articles of Faith.

Q. *What Faith do you mean?*

A. The Christian Faith.

Q. *What was the third thing promised and vowed for you?*

A. Thirdly, that I should keep Gods holy will.

Q. *When do you keep Gods Will?*

A. When I keep his Commandments.

Q. *And how long must you do so?*

A. All the days of my life.

Q. Dost thou not think that thou art bound to believe, and do as they have promised for thee?

A. Yes verily; and by Gods help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour; and I pray God to give me his Grace, that I may continue in the same to my lives end.

Explication.

Q. *Do you think your self bound by the vow and promise made in your Baptism?*

A. Yes verily.

Q. You

Q. *You must then look to perform it your self; must you not?*

A. And so I will.

Q. *By whose help?*

A. By Gods help.

Q. *What makes you so willing to perform these things?*

A. I heartily thank our heavenly Father that he hath called me into this state.

Q. *What state is it?*

A. [*A state*] of salvation.

Q. *Through whom are you called to it?*

A. Through Jesus Christ.

Q. *What is Jesus Christ to us?*

A. Our Saviour.

Q. *And what do you further in answer to this so happy a state?*

A. I pray [*to*] God.

Q. *What do you pray to him for?*

A. To give me his grace.

Q. *What do you desire his grace for?*

A. To continue in the same [*state*].

Q. *How long?*

A. To my lives end.

Of the Creed.

Q. Rehearse the Articles of thy Belief.

A. I believe in God the Father Almighty, Maker of Heaven and Earth; And in Jesus Christ, &c.

Explication.

Q. *What do you profess in this Creed?*

A. [*That*] I do believe.

Q. *In*

Q. *In whom do you believe?*

A. In God.

Q. *What is it you call him?*

A. The Father Almighty.

Q. *Why do you call him Almighty?*

A. [*Because he is the*] Maker of Heaven and Earth.

Q. *In whom else do you believe?*

A. And in Jesus Christ.

Q. *What is Christ to God the Father?*

A. His only Son.

Q. *And what is he to us?*

A. Our Lord.

Q. *How came he to be our Lord?*

A. He was conceived [*in our nature.*]

Q. *By whom was he conceived?*

A. By the holy Ghost.

Q. *Of whom was he born?*

A. [*He was*] born of the Virgin *Mary.*

Q. *What was his life in the world?*

A. He suffered [*unto death.*]

Q. *Under whom did he suffer?*

A. Under *Pontius Pilate.*

Q. *What kind of death did he suffer?*

A. [*He*] was crucified.

Q. *Did he die then upon the Cross?*

A. [*Yes, he was*] dead and buried.

Q. *And what do you believe of him in that state of death and burial?*

A. He descended into Hell.

Q. *Did he remain in the grave?*

A. [*No,*] he rose again from the dead.

Q. *After what time did he rise?*

A. The third day.

Q. *And*

Q. *And what did he after his Reſurrection?*

A. He aſcended into Heaven.

Q. *What doth he in Heaven?*

A. He ſitteth at the right hand of God.

Q. *Who is he?*

A. The Father Almighty.

Q. *Shall he ever abide there?*

A. [*No.*] From thence he ſhall come [*again.*]

Q. *For what end ſhall he come?*

A. To Judge.

Q. *Who ſhall be judged by him?*

A. The quick and the dead.

Q. *All this you believe concerning Jeſus Chriſt: In whom elſe believe you?*

A. I believe in the Holy Ghoſt.

Q. *And what do you believe in relation to the Holy Ghoſt?*

A. That by the Holy Ghoſt God hath called a *Church.*

Q. *What Church is it?*

A. The Holy *and* Catholique [*Church.*]

Q. *What is the Fellowſhip of the Church?*

A. The Communion of Saints.

Q. *And what are the ſpiritual benefits enjoy'd in this Church?*

A. The forgivneſs of ſins.

Q. *And what elſe?*

A. The Reſurrection of the body.

Q. *And what more?*

A. The life everlaſting.

Q. *Why do you ſay* Amen *in the end?*

A. I ſay [*Amen*] to teſtifie my aſſurance of all theſe things.

Q. What

Q. What doſt thou chiefly learn in theſe Articles of thy Belief?

A. Firſt, I learn to believe in God the Father, who made me, and all the World: Secondly, In God the Son, who hath redeemed me and all mankind: Thirdly, In God the Holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Explication.

Q. *I ſee then by your Creed you learn to believe One God in Three Perſons: Do you ſo?*

A. Yes.

Q. *How is the firſt Perſon in the God-head called?*

A. God the Father.

Q. *How is the ſecond Perſon called?*

A. God the Son.

Q. *And how is the third called?*

A. God the Holy Ghoſt.

Q. *What are the proper works of each Perſon, whereby they are diverſly made known and believed in?*

A. The work of the Father is Creating; of the Son, Redeeming; of the Holy Ghoſt, Sanctifying.

Q. *Whom did God the Father make?*

A. Me, and all the World.

Q. *Whom did God the Son redeem?*

A. Me, and all mankind.

Q. *Whom does the Holy Ghoſt ſanctifie?*

A. Me, and all the Elect people of God.

Of

Q. You ſaid your Godfathers and Godmothers did promiſe for you that you ſhould keep Gods Commaundments; Tell me how many there be?

A. Ten.

Q. Which be they?

A. The ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God which brought thee out of the Land of Egipt, out of the houſe of Bondage.

Com. 1. Thou ſhalt habe no other Gods but me. &c.

Explication.

Q *How many Commandments are there?*

A. Ten.

Q *Are not theſe of mans deviſing?*

A. No; but God ſpake them.

Q. *How do you know God ſpake them?*

A. It is written in the 20th. of *Exodus.*

Q *What did God ſay when he ſpake them?*

A. He ſaid, I am the Lord thy God.

Q. *To whom did he ſay this?*

A. [To his people of Iſrael.]

Q *And what did he ſay he had done for them?*

A. That he brought them out of the Land of *Egipt.*

Q. *What was that Land to them?*

A. A houſe of bondage.

Q *Did not God uſe this Preface to bind them to obedience?*

A. [Yes.]

Q. Which

Q. Which is the first Commandment?
A. Thou shalt have no other Gods but me.

Q. *What doth this Commandment forbid?*
A. To have any other then the true God.

Q. *And what is hereby commanded?*
A. To have the God of Israel for our God.

Q. Which is the second Commandment?
A. Thou shalt not make to thy self any graven Image, &c.

Q. *What is forbidden in the second Commandment?*
A. To resemble God by an *Image*, or *worship* him any other way then Himself hath appointed.

Q. *What is therefore here commanded?*
A. The religious worshipping of God according to his own Will.

Q. *What is the reason annexed to the second Commandment?*
A. Because the Lord is our God, and a jealous God.

Q. *How doth Gods jealousie appear?*
A. In visiting the sins of them that transgress his Commandments.

Q. *Whose sins will he visit?*
A. The sins of the Fathers upon the Children.

Q. *How far?*
A. Unto the third and fourth generation.

Q. *And how doth God account of them that break this Commandment?*
A. As of them that hate him.

Q. *But what will he*
A. He will shew
de

do for them that keep his Commandments? them Mercy.

Q. *How far shall his Mercy reach?* A. Unto thousands.

Q. *And how does God account of them?* A. As of them that love him.

Q. *Why so?* A. Because they keep his Commandments.

Q. Which is the third Commandment?

A. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.

Q. *What is forbidden in the third Commandment?* A. To prophane the Name of God by false swearing, vain talking, or any other ways abusing it.

Q. *What is then required in the third Commandment?* A. To reverence the Name of God in our thoughts, words, and works; and to procure his glory.

Q. *What is the Reason annex'd to the third Commandment?* A. Because the Lord will not hold him guiltless, or suffer to escape punishment, that taketh his Name in vain any ways.

Q. Which is the fourth Commandment?

A. Remember that thou keep holy the Sabbath-day, &c.

Q. What

Q. *What [illegible] in the fourth [illegible]d-ment?*	*A.* To sanctifie the Sabbath Day.
Q. *And what must be done in order thereto?*	*A.* I must remember it before hand.
Q. *How many dayes are allowed to you before the Sabbath come?*	*A.* Six dayes.
Q. *What must you do in those six dayes?*	*A.* I must labour.
Q. *How far must you labour?*	*A.* In doing all the work I have to do.
Q. *And when comes the Sabbath?*	*A.* The seventh day is the Sabbath.
Q. *Whose Sabbath is it?*	*A.* Of the Lord our God.
Q. *What is forbidden on this day?*	*A.* Doing any manner of work.
Q. *Who are forbidden this?*	*A.* Thou, thy Son and Daughter, thy Man-Servant, and Maid-Servant.
Q. *And who else?*	*A.* Thy Cattel (also.)
Q. *And who besides?*	*A.* The stranger within thy gates.
Q. *What reason is there given of the fourth Commandment?*	*A.* Gods own Example and Institution.
Q. *Why, what did God do?*	*A.* In six dayes God made Heaven and Earth, the Sea, and all that in them is.
Q. *And what did he on the seventh day?*	*A.* He rested the seventh Day.

Q. *And what followed thereupon?*

A. The Lord therefore bleſſed the Sabbath day and hallowed it.

Q. Which is the fifth Commandment?
A. Honour thy Father and thy Mother, that thy dayes may be long upon the Land, which the Lord thy God giveth thee.

Q. *What is required in the fifth Commandment?*

A. The duty of honour and reſpect.

Q. *Unto whom is this due?*

A. To Father and Mother, by whom are meant all other alſo of like relation.

Q. *What is that propounded for incouragement to the duty of this Commandment?*

A. A promiſe of our dayes being long.

Q. *Where ſhall we enjoy long life if we obey this Commandment?*

A. In the land which the Lord our God giveth us.

Q. *What is then forbidden here?*

A. All irreverence and neglect of duty in our Relations.

Q. Which is the ſixth Commandment?
A. Thou ſhalt do no murther.

Q. *What is forbidden in the ſixth Commandment?*

A. Murder, and all injury to the life of any man.

Q. *What therefore is required?*

A. Innocency, and careful preſervation of our own & others lives.

Q. Which

Q. Which is the seventh Commandment?
A. Thou shalt not commit Adultery.

Q. *What is forbidden in the seventh Commandment?* A. Adultery and all uncleanness.

Q. *What then is required by it?* A. Chastity in soul and body.

Q. Which is the eighth Commandment?
A. Thou shalt not steal.

Q. *What does the eighth Commandment forbid?* A. Theft, and all wrong to mans outward estates.

Q. *What is therefore commanded us?* A. Just and right dealing in all that concerns our own or anothers wealth.

Q. Which is the ninth Commandment?
A. Thou shalt not bear false witness against thy Neighbour.

Q. *What is forbid in the ninth Commandment?* A. Lying and slanders against our neighbour.

Q. *And what is required?* A. Maintaining truth and a good name.

Q. Which is the tenth Commandment?
A. Thou shalt not covet thy Neighbours House; thou shalt not covet thy Neighbours Wife, nor his Man-Servant, nor his Maid, &c.

Q. *What is forbid in the tenth Commandment?* A. All unlawful coveting or desire.

Q. *What must not be coveted?*

A. Not my neighbors house, nor his wife, nor servants, nor cattel, nor any thing that is his.

Q. *What is therefore enjoyned us in this Commandment?*

A. Contentment in our own conditions, and good will towards the conditions of all others.

Q. What dost thou chiefly learn by these Commandments?

A. I learn two things, my duty towards God, and my duty towards my Neighbour.

Q. What is thy duty towards God?

A. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my minde, with all my soul, and with all my strength, to worship, &c.

Explication.

Q. *Which is the first duty of the Law?*

A. My duty towards God.

Q. *In which Commandments is this taught?*

A. In the four first, which make the first Table.

Q. *What does your duty toward God require in you?*

A. To believe in him, to fear him, and to love him.

Q. *How must you love God?*

A. With all my heart, with all my mind, with all my soul, and with all my strength.

Q. *And*

Q. *And what will this cause you to do?*

A. To worship him [*at all times.*]

Q. *And what in time of receiving his benefits?*

A. To give him thanks.

Q. *What in cases of distress?*

A. To put my whole trust in him.

Q. *And what will that move you to?*

A. To call upon him.

Q. *What does God require of you in all estates?*

A. To honor his holy Name, and his Word.

Q. *What is all this to do?*

A. To serve him truly.

Q. *How long must this be?*

A All the dayes of my life.

Q. What is your duty towards your Neighbor?

A. My duty towards my Neighbour is to love him as my self, and to do unto all men, as I would they should do unto me. To love, honour, &c.

Explication.

Q. *Which is the second duty of the Law?*

A. My duty towards my neighbour.

Q. *In which Commandments is this taught?*

A. In the six last, which make the second Table.

Q. *What is the sum of your duty to your neighbour?*

A. To love him.

Q. *How must you love your neighbour?*

A. As my self.

Q. *How is that?*

A. To do to all men as I would they should do to me.

Q. *Of all men, whom are you firſt bound in duty unto?*

A. My Father and my Mother.

Q. *What is your duty towards them?*

A. To love, honour, and ſuccour them.

Q. *Whom are you next bound unto?*

A. The King and his Miniſters.

Q. *What is your duty towards them?*

A. To honour and obey them.

Q. *Whom elſe are you concerned in duty unto?*

A. My Governours, Teachers, ſpiritual Paſtors, and Maſters.

Q. *What is your duty to all theſe?*

A. To ſubmit my ſelf to all of them.

Q. *What muſt be your behaviour toward your betters?*

A. To order my ſelf lowly and reverently to all my betters.

Q. *What muſt be your behavior towards all men?*

A. To hurt no body by word or deed.

Q. *What is your duty in your common dealings?*

A. To be true and juſt in all my dealings.

Q. *How muſt you carry it towards your enemies?*

A. To bear no hatred, nor malice in my heart againſt them.

Q. *How muſt you order your hands?*

A. To keep my hands from picking and ſtealing.

Q. *And how your tongue?*

A. And my tongue from evil ſpeaking, lying and ſlandering.

Q. *How muſt you order your whole body?*

A. By keeping my body in temperance, ſobernes, and chaſtity.

Q. *What*

Q. *What is the way to live a contented life amongst men?*

A. Not to covet or desire other mens Goods.

Q. *What must you do thereunto?*

A. Learn and labour truly to get my own living.

Q. *How must you get your living?*

A. By doing my duty in [*some*] state of life.

Q. *What state of life mean you?*

A. That unto which it shall please God to call me.

Q. *Can you do all this of your self?*

A. No, in no wise; as I am taught.

Q. *What is that?*

A. By that which follows.

Catechist. **My good Child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him without his special Grace, which thou must learn at all times to call for by diligent Prayer.——**

Explication.

Q. *What doth this admonition teach you?*

A. To know this, that I am not able to do these things of my self.

Q. *What things do you mean?*

A. To walk in the Commandments of God, and to serve him.

Q. *How can you then be made able?*

A. Not without his special Grace.

Q. *How must you obtain this grace?*

A. I must learn at all times to call for it.

Q. *How must you call for it?*	A. By diligent prayer.
Q. *Have you any rule of Prayer?*	A. Yes, the Lords Prayer.

Of Prayer.

Q. Let me hear therefore if thou canst say the Lords Prayer.

A. Our Father which art in Heaven, hallowed be thy Name, thy Kingdom come, thy will, &c.

Explication.

Q. *What is the preface of this Prayer?*	A. Our Father which art in Heaven.——
Q. *What doth this Preface [illegible] you?*	A. To whom to pray, namely to God in Heaven, and him alone.
Q. *Why [illegible] you in Prayer to c[illegible] Father?*	A. To teach me reverence, and also affiance in God, as a Father.
Q. [illegible] *say* [illegible] *Father?*	A. To teach all Gods people the love of one another, and fellowship in Prayer, as having all one Father.
Q. *Which is the first Petition?*	A. Hallowed be thy Name.——
Q. *What is here meant by* [Name.]	A. God himself in his titles, attributes, word & works, whereby he is made known to us.

Q. *What*

Q. *What do you desire when you say, Hallowed be thy Name?*

A. That whatsoever is done by us or others in thought, word, and deed, God in all things may be sanctified and glorified.

Q. *Why is this Petition put first?*

A. Because the glory of God is the first and chief end of all things.

Q. *Which is the second Petition?*

A. Thy Kingdome come.—

Q. *What is meant by Gods* [Kingdom?]

A. The rule and reign of God in his People by his word and grace.

Q. *What do you desire when you say, Thy Kingdom* [come?]

A. That by subduing all enemies, God would advance & maintain the Kingdom of his Grace in our hearts, and so hasten the Kingdom of Glory.

Q. *Why is this Petition put next?*

A. Because the coming of Gods Kingdom is the means of hallowing his Name.

Q. *Which is the third Petition?*

A. Thy will be done on earth as it is in heaven.—

Q. *What is meant by Gods* [will?]

A. The good pleasure of God revealed to us in his word.

Q. *What is it you desire when you pray, Gods will may* [be done?]

A. That God would enable us by his Grace to forsake our own wills, & to know, obey, and submit to his righteous will alwayes.

Q. *Why*

Q. *Why do you ſay* [in earth as it is in heaven?]

A. That with the ſame ready mind, faithfulneſs, and conſtancy we men on earth may do Gods will, as the Angels do it in heaven.

Q. *Why is this Petition after the former?*

A. As a fruit of his Kingdom come, when his will is truly done.

Q. *Which is the fourth Petition?*

A. Give us this day our daily bread.——

Q. *What is here meant by* [Bread?]

A. All things neceſſary for this temporal life.

Q. *And what by* [daily Bread?]

A. Such a portion of outward things as is agreeable to our nature and condition.

Q. *What do you deſire when you pray to God, to* [give] *us this bread?*

A. Acknowledging all things to come of his gift, that we and others may have and enjoy (by his providence and bleſſing) what is convenient for us, for the ſupport and comfort of this life.

Q. *When we pray to to God to give us, how is it called* [our?]

A. Becauſe it is to be gotten by us in lawful labour.

Q. *Why do we pray, Give us* [this day?]

A. To teach us our daily dependance on God, and that we ſhould not be careful for to morrow.

Q. *Which*

Q. *Which is the fifth Petition?*

A. And forgive us our treſpaſſes as we forgive them that treſpaſs againſt us.——

Q. *What is meant by* [treſpaſſes?]

A. Our ſins.

Q. *What ſins and treſpaſſes are* [our?]

A. All the ſins we commit our ſelves, or elſe partake in.

Q. *What do you deſire when you pray* [forgive us our treſpaſſes?]

A. That God (for Chriſts ſake) would mercifully pardon and acquit us from the guilt & puniſhment of all our ſins.

Q. *What is our duty when we ask this of God?*

A. *To forgive them that treſpaſs againſt us.*

Q. *When we have done ſo, is our forgiving to be made the cauſe or meaſure of Gods forgiving?*

A. No, but theſe words, [*as we forgive*] are uſed only, as our encouragement to ask, and aſſurance of our obtaining forgiveneſs of God, while from the heart we can forgive others.

Q. *Why is this petition coupled to the former for daily bread?*

A. To teach us in the midſt of all outward bleſſings, the neceſſity of reconciliation with God.

Q. *What is the ſixth and laſt Petition?*

A. And lead us not into temptation, but deliver us from evil.——

Q. *What is meant by* [Temptations?]

A. Enticements and occaſions of ſin.

Q. *What*

Q. *What do you desire when you say,* [lead us not?]

A. That God would either not leave us to be tempted, or else not leave us in the temptation.

Q. *What then do we ask him to do?*

A. To deliver us.

Q. *From what?*

A. From the evil.

Q. *Why is this petition coupled to the former?*

A. To teach us when we beg pardon of sin, to beg also power against sin

Q. *What is the conclusion of the Lords Prayer?*

A. For thine is the Kingdom, and the power, and the glory for ever, *Amen.*

Q. *What do these words ascribe unto God?*

A. Three things, Kingdom, Power, and glory.

Q. *And why are these mentioned in this place?*

A. Both as the right praise of God, due from us, and as assurance to us of his ability and will to help us.

Q. *Why do you say* Amen?

A. In testimony of desire and assurance to be heard.

Q. What dost thou desire of God in this Prayer?

A. I desire my Lord God, our Heavenly Father, who is the giver of all goodness, to send his Grace unto me, and to all people, &c.——

Explication.

Q. *What is contained in this answer?*

A. The sum and substance of Prayer.

Q. *Who*

Q. *Who is to pray?*

A. I my ſelf, as well as others.

Q. *What is it to pray?*

A. To deſire.

Q. *Whom are you to pray to?*

A. To my Lord God.

Q. *What is he to us?*

A. Our heavenly Father.

Q. *What moves us to pray to him?*

A. He is the giver of all goodneſs.

Q. *What are the things we are to pray unto God for?*

A. Firſt to ſend his Grace unto us, then to ſend us all things that be needful for us.

Q. *Do we pray for theſe for our ſelves only?*

A. No, but for all people.

Q. *What is that we muſt beg his Grace for?*

A. That we may worſhip him, ſerve him, and obey him, as we ought to do.

Q. *What are the things needful for us?*

A. Such as are for our ſouls and our bodies.

Q. *What is the principal of all?*

A. That he will be merciful to us.

Q. *What is his mercy ſo needful for?*

A. To forgive us our ſins.

Q. *And what is next?*

A. That it will pleaſe him to ſave us in all dangers.

Q. *What dangers?*

A. Both ghoſtly and bodily.

Q. *Which are the dangers we ſhould chiefly pray to be kept from?*

A. 1. From all ſin and wickedneſs. 2. From our ghoſtly enemy (Satan.) 3. From eternal death.

Q. *Have*

Q. *Have you confidence in God for these things?*

A. Yes, all this I trust he will do.

Q. *What hath our confidence to lay hold of?*

A. Of his mercy and goodness.

Q. *By whom does God declare his goodness and mercy?*

A. Through our Lord Jesus Christ.

Q. *And how do you testifie your confidence?*

A. Therefore I say *Amen.*

Q. *What is the signification of Amen.*

A. So be it.

Of the Sacraments.

Q. How many Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to salvation, that is to say, Baptism and the Supper of the Lord.

Q. What meanest thou by this word Sacrament?

A. I mean an outward and visible sign, of an inward and spiritual Grace given to us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Q. How many parts are there in a Sacrament?

A. Two, the outward visible sign, and the inward spiritual grace.

Explication.

Q. *How many Sacraments say you are in the Church?*

A. Two only.

Q. *Which*

Q. *Which be they?*

A. Baptiſm and the Supper of the Lord.

Q. *What uſe are theſe of?*

A. They are generally neceſſary to ſalvation.

Q. *What do you mean by Sacrament?*

A. By Sacrament I mean a ſign.

Q. *What manner of ſign?*

A. Outward and viſible.

Q. *Of what is it a ſign?*

A. Of an inward and ſpiritual grace.

Q. *Whence comes that grace?*

A. It is given us.

Q. *By whom is ſuch ſign ordained?*

A. Ordained by Chriſt himſelf.

Q. *For what end?*

A. For two ends.

Q. *What is the firſt end?*

A. Firſt as a means whereby we receive the ſame grace.

Q. *What is the ſecond?*

A. Secondly, as a pledge to aſſure us thereof.

Q. *How many parts have a Sacrament?*

A. Two.

Q. *Which is the firſt?*

A. The outward viſible ſign.

Q. *Which is the other?*

A. The inward ſpiritual grace.

Of Baptiſm.

Q. What is the outward viſible ſign or form in Baptiſm?

A. Water, wherein the perſon is Baptized, in the

the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What is the inward and spiritual Grace?

A. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of Grace.

Explication.

Q. *Which is the first Sacrament of the New Testament?*

A. Baptism.

Q. *What is the outward sign in Baptism?*

A. Water.

Q. *What is done with the water in Baptism?*

A. The person is therein Baptized, [*or washed.*]

Q. *Is this done after a common manner?*

A. No, but in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. *What is the inward and spiritual Grace of Baptism?*

A Regeneration, or a death unto sin, and a new birth unto righteousness.

Q. *What needeth this?*

A. Because, we are by nature born in sin, and children of wrath.

Q. *And what are we being thus renewed in Baptism?*

A. We are hereby made the children of of grace.

Q. What

Q. What is required of persons to be Baptized?

A. Repentance whereby they forsake sin, and faith whereby they stedfastly believe the promises of God made to them in that Sacrament.

Q. Why then are Infants Baptized, when by reason of their tender age they cannot perform them?

A. Because they promise them both by their Sureties; which promise when they come to age themselves are bound to perform.

Explication.

Q. *What things are required of persons Baptized?*

A. Two, Repentance and Faith.

Q. *What is the work of Repentance?*

A. 'Tis that whereby we forsake sin.

Q. *And what is the vertue of Faith?*

A. Faith is that whereby we believe the promises of God.

Q. *What promises do you here mean?*

A. The promises made to us in that Sacrament.

Q. *How must they be believed?*

A. Stedfastly.

Q. *Can Infants in their tender age perform these things?*

A. No.

Q. *Why are Infants then Baptized?*

A. Because [*though they cannot perform them, yet*] they promise them both by their Sureties.

Q. *Is that enough if they live to come of age?*

A. No, but then themselves are bound to perform them.

Of the Lords Supper.

Q. Why was the Sacrament of the Lords Supper ordained?

A. For the continual remembrance of the Sacrifice of the death of Christ, and of the benefits which we receive thereby.

Q. What is the outward part or sign of the Lords Supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. What is the inward part or thing signified?

A. The Body and Blood of Christ which are verily and indeed taken and received by the faithful in the Lords Supper.

Explication.

Q. *Which is the second Sacrament of the New Testament?*

A. The Lords Supper.

Q. *Why was it ordained?*

A. For a remembrance.

Q. *What kinde of remembrance?*

A. A continual remembrance.

Q. *Of what is it a remembrance?*

A. Of the Sacrifice of Christs Death:

Q. *And of what else?*

A. And of the benefits which we receive thereby

Q. *What*

Q. *What is the outward part, or sign in the Lords Supper?*

A. Bread and Wine.

Q. *What is done with these?*

A. They are [*both*] to be received.

Q. *By what warrant?*

A. The Lord hath (so) commanded.

Q. *And what is the inward part or thing signified?*

A. The Body and Blood of Christ.

Q. *How are these received?*

A. They are verily and indeed taken and received in the Lords Supper.

Q. *But by whom?*

A. By the faithful.

Q. What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by Bread and Wine.

Q. What is required of them who come to the Lords Supper?

A. To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life, have a lively Faith in Gods mercy through Christ, with a thankful remembrance of his Death, and be in charity with all men.

Explication.

Q. *What are the benefits we receive by the Sacrament?*

A. The strengthening and refreshing of our souls.

Q. *What is that whereby they are ſtrengthened and refreſhed?*

A. By the Body and Blood of Chriſt.

Q. *What reſemblance is there hereof to aſſure us?*

A. Even, as our Bodies are (refreſhed) with the Bread and Wine.

Q. *What are they to do that come to the Lords Supper?*

A. To examine themſelves.

Q. *What muſt they examine?*

A. Firſt, whether they truly repent them.

Q. *Of what?*

A. Of their former ſins.

Q. *How may true repentance appear?*

A. By ſtedfaſtly purpoſing to lead a new life.

Q. *What elſe muſt they examine?*

A. Whether they have Faith.

Q. *What kind of Faith?*

A. A lively Faith.

Q. *In what?*

A. In Gods mercy through Chriſt.

Q. *What is this faith joyned with?*

A. With a thankful remembrance of (Chriſts) Death.

Q. *What elſe muſt they examine?*

A. Whether they be in Charity.

Q. *With whom muſt we be in charity?*

A. With all men.

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1 Cor. 11. 29.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords Body.

FINIS.